MINUTES

—OF THE—

Sixteenth Annual Session

—OF THE—

Boiling Spring

BAPTIST ASSOCIATION,

— HELD WITH THE—

GOOD HOPE CHURCH

CLAY COUNTY, ALA.,

September 11th, 12th and 13th, 1875.

OFFICERS.

T. H. HOWLE, - - - MODERATOR.
J. H. FULLERTON, - - - CLERK.

P. A. W. KIELE, PRINTER, REPUBLICAN OFFICE,
JACKSONVILLE, ALABAMA.

MINUTES.

GOOD HOPE, CLAY COUNTY, ALA., }
Saturday, Sept. 11th, 1875—11 o'clock, A. M. }

1. The Boiling Spring Baptist Association met according to adjournment, with the Good Hope Baptist Church.

2. The introductory sermon was preached by Bro. A. F. Allen, from Acts, 20 chap. 24 verse. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify of the grace of God." Followed by Elder S. J. Jenkins in prayer.

2 O'CLOCK P. M.

3. Association convened in the house. Prayer by Eld. W. T. Davis. The former Moderator being absent, Bro. T. H. Howl was called to the chair, and J. H. Fullerton was requested to ack as Clerk pro. tem.

4. Brethren J. D. Jordan and W. O. Jenkins were requested to receive, and Brethren D. I. Walden, W. T. Davis and A. F. Allen to read the letters from the various churches, which show the names of the Churches represented, and the delegates from each respecttively.

Bethsaida.—J H Abels, J M Ward, J W McClintock.

Bethlehem.—Jas Thompson, J H Davis,* S H Bean.

Bethel.—J H Armstrong, J A Kennedy, N G Leveret.

Christiana.— W G Preston, A A Young, John Bean.*

Good Hope.—R C Miller, Isaac Haynes, M F McClintock.

Hepsibah.—M H Morrison, S W Hingson, T J Strong.

Hopeful.—Frederick Phillips, W A Barrette, J H Collins.*

Mt Mariah.—E A Smith, W H Preston, G H Preston.

Mt Olive.—K Sims,* P Sims, T Sims.*

New Harmony.—J M Rhodes,J M Hendon, T B Ingram.

Pleasant Hill.—D I Walden, W J Beverly, N G Muloy.*

Pleasant Grove, Clay Co.—W H Garrette, J J Hardy, J G Robison.

Pleasant Grove, Cleburne Co.—W J McDaniel, J M Campbell, E Preston.

Ramah.—T J Morrison, J M Hardy, J H Fullerton.

Salt Creek.—S V Hughes, R Wilkerson, A Adams.

Union.—R Shadix, John Clines.*

5. Proceeded to a permanent organization by electing Elder T H Howl, Moderator, J H Fullerton, Clerk. F M Campbell, Treasurer.

6. Called for petitionary letters from churches desiring membership, and received a letter with the following named delegates: E D Hanson, W T Willingham, W B Jowers, from Mt. Pisgah church, Cleburne county. Also, a letter with the following named delegates: B Milsaps, P H Burke, John Gather, from Providence church, Clay Co.

7. Visiting brethren from other Associations invited to seats with us.

8. Called for correspondents from other Associations. From Cary Association—Brethren W T Davis, G B Jenkins, Sr., W H Hardy, U D Smith, J W Knowles, Wm Haynes. Coosa River Association—Bro. S G Jenkins with letter.

9. Invited visiting ministers to seats with us.

10. Appointed a committee on preaching.—Brethren M K Morrison, J H Armstrong, E A Smith. With the Deacons of Good Hope church. Adopted the former order of business.

11. Appointed a committee on finance, viz: J H Ables, S H Bean, J W McClintock.

12. Prayer by Elder J W Knowles, in behalf of the churches. Adjourned to meet Monday morning at 9 o'clock.

The Lord's day was spent in preaching to an attentive congregation. A missionary sermon was preached by Eld. J J D Renfro, at 11 o'clock, from first Epistle General of Peter, 2 chap. and 5 verse, and it is believed, brought the minds of many to bear upon this very important subject.

13. MONDAY, 9 O'CLOCK, CONVENED. Prayer by the Moderator. Called roll and marked absentees.

14. On motion suspended the regular order of business and read the rules of Decorum.

15. Renewed the call for correspondence, when Bro. J J D Renfro came forward.

16. Renewed the invitation to visiting brethren.

17. Suspended the regular order of business and received Eld. J J D Renfro, in his official capacity, as Centennial Agent, from the Alabama Baptist Convention.

18. Requested Bro. Renfro to address the Association on the Centennial movement, at 11 o'clock A. M.

19. Call for reports of standing committees. Commit-

tee on Domestic Missions, reported; report adopted. (See appendix A.) Committee on Bible reported; report adopted (See appendix B.) Committee on Sabbath Schools reported; report adopted. (See appendix C.) Committee on Obituaries reported; report adopted. (See appendix D.) Committee on Temperance reported; report adopted. (See appendix E.) Committee on Queries reported; report adopted. (See appendix F.) Committee on Executive Business reported; report adopted. (See appendix G.) Committee on Publications reported; report adopted. (See appendix H.) Committee on Family Religion reported; report adopted. (See appendix I.) Committee on Finance reported; report adopted. (See appendix J.) Treasurer'. Report adopted. (See appendix K.)

On motion appointed one member from each Church as Centennial Committee.

20. After 10 minutes refreshments, repaired to the stand and heard the Centennial address of Elder J J D Renfro in behalf of Howard College, after which a collection was taken up in benefit of the same.

21. On motion the Association adjourned for one hour.

MONDAY EVENING, 2 O'CLOCK.

22. The Association reassembled in the house. Prayer by Elder J A Shadix.

23. Appointed correspondents to other Associations.

Cary.—Brethren F M Burke, J J Barrette, J M Barrette, J W McClintock, J J Thompson, E A Smith, J D Jordan, E Miller, Jer Stephens.

Coosa River.—Brethren A F Allen, T H Howl, W O Jenkins.

Ten Island, Tallaseehatchee.—A F Allen, E Miller, J M Rhodes, H C Knight, C C Barrette, W O Jenkins, T H Howl

Arbecoochee.—W Preston, C C Barrette, E Miller, J M Barrette, J H Abels, F M Campbell.

24. On motion, appointed as delegates to the Alabama Baptist Convention: Brethren Jer Stephens, Jas McClintock, T H Howl, A F Allen, Jas Shadix, John Barrette, H C Knight, J H Abels, C C Barrette, J D Jordan, J G Nall, W O Jenkins.

25. The following committees were appointed, to report at the next meeting of this Association, viz:

On Domestic Missions; John Barrette, Jas Shadix. M K

Morrison.—*On the Bible;* F M Campbell, D I Walden, N G Muloy.—*On Sabbath Schools;* A F Allen, H W Armstrong, M F McClintock.—*On Obituaries;* Jer Stephens, W H Preston, Jas Thompson.—*On Temperance;* Mansel Garrette, J D Jordan, S H Bean.—*On Queries;* H C Knight, C C Barrette, T J Morrison.—*On Executive Business;* J H Abels, S H Bean, J W McClintock.—*On Publications;* J Chandler, J Rhodes, J J Hardy.—*On Family Religion;* J Sorrels, G Hingson, A A Young.—*On Query;* E A Smith, M K Morrison, Jas McClintoch.

26. On motion appointed a special Centennial committee, viz: J D Jordan, W O Jenkins, T H Howl, A F Allen, Jer Stephens.

27. On motion appointed a general Centennial committee, viz: J M Hardy, F M Campbell, E A Smith, Z Jordan, J A Shadix, A Leverette, M F McClintock, J Rhodes, J Sorrels, A A Young, J G Nall, Frederick Phillips, Kellet Sims, E Henston, B B Milsaps, S H Bean, Wm Odle, N G Muloy.

28. *Resolved*, That the Decorum be so amended as to provide for the reading of the same at the opening of each session of this Association.

29. *Resolved*, That the constitution, abstract of principles, and rules of Decorum, be inserted in our next minute, with reference to proof text.

30. *Resolved*, That a building committee of five with the Deacons of each church be appointed to draw up a subscription, and the committee and Deacons appoint a day to meet, after effort has been made, and if the subscription will authorize the committee, they will at once proceed to the building of a Baptist College, at Delta, being the place located. *Committee*—Jer Stephens, J H Ables, E Miller, A A Young, A F Allen.

31. *Resolved*, That this body tender to the Church at Good Hope and neighboring vicinity, our gratitude and thanks for their kind hospitality shown us during our session.

32. On motion the body went into the election of Ministers to preach the introductory and missionary sermons, by ballot, and elected Eld Mansel Garrette to preach the introductory sermon, Eld J D Jordan, Alt. Elder T H Howl to preach the missionary sermon, Elder A F Allen, Alternate.

33. *Resolved*, That the next session of this body be

held with Bethlehem Church, Cleburne county, embracing the second Sabbath in September, A. D. 1876.

34. On motion read and adopted the minutes.

35. On motion ordered three hundred copies of this minute printed.

36. After singing a hymn, extending the parting hand, and prayer by Bro. A. F. Allen, the Association adjourned, to meet according to previous motion, with Bethlehem church, Cleburne Co., Ala., on Saturday before the second Sabbath in September, A. D. 1876.

J. H. FULLERTON, Clerk. T. H. HOWL, Moderator.

APPENDIX.

(A)—*Report on Domestic Missions.*

We, your committee on Domestic Missions ask leave to report that we know of no destitutions within the bounds of this Association. A. F. ALLEN, Chairman.

(B)—*Report on the Bible.*

The only book of inspiration, God's law to man. The history of the world's creation. Shows by whom created and how this earth and its inhabitants was brought into existance. That man was the top piece of creation, with the image of God stamped upon him, but by violation of divine law, lost that image, and from then till now, in his corrupt nature, stands averse to God and all that is good, and has not power to reinstate himself into the favor of his Creator, but God's love is made manifest in the Bible, in the gift of his Son to make full atonement for the redemption of the whole world of mankind, that through the merit of Christ he may be reinstated into the favor of God, and him alone. The Bible teaches man his duty to be the beneficiary of the atonement. Faith in Christ and humble obedience to his commands, as taught in his word, then the love and image of God is stamped in the heart and soul of man which makes him rejoice in this life, and will be like Christ in glory. The Bible marks out the Christian duty, it refers to Noah's faith and obedience in that of building the ark, and Abraham's willingness and faith in offering up his son, and Daniel's confidence and faith in God when cast into the den of lions. The Bible shows the power of God as made

manifest in the deliverance and preservation of his faithful followers in all ages of the world's history. The Bible affords knowledge for the student, doctor, lawyer, merchant, mechanic, farmer and to the christian soldier of the cross of Christ, as taught in his Glorious Gospel, a balm for every wound. It is the book for all. The Bible strengthens the christian's hope, is an anchor to the soul both sure and steadfast. It points out the evidence of his acceptance with God; it leads the mourners to the fountain of joy; it shows the sinner what he is by nature and what he must be by grace when he is made to rejoice at his deliverance The Bible teaches the resurrection and blest immortality of soul and body. Christ tells us, "in my Father's house are many mansions." We look for his second coming to take all his ransomed to the courts of Glory, there all whose image has been stamped by the blood of Christ will stand complete, and will be handed over to the Father as heirs and joint heirs with Christ, and will be in the Kingdom as the sons of God. The Bible tells us that those who will not accept salvation on the offered terms of Christ as presented in his gospel, will be banished from the peaceful presence of the Heavenly Kingdom, reaping the reward of eternal death. Then brethren of the Boiling Spring Association, let us take the Bible for the man of our counsel, ever looking to its author for aid to direct us. The Bible, whose pages are light, truth, power, knowledge and the way-bill from earth to Heaven, let us study, practice, teach, be governed by, and keep it in circulation where it is, and aid in sending it to those who have it not, by so doing we are aiding in publishing the Gospel to every creature, one of the last divine commands of the Redeemer.

JER STEPHENS, Chairman.

(C)—*Report on Sabbath Schools.*

Your committee beg leave to submit, the following: In responding to this duty assigned us, we find it an arduous task to condense our whole thought in so small a compass, and on a subject too, that is so sublime,. Suffiice it to say, that the real good resulting from a duly organized and properly conducted Sabbath School is scarcely realized. And it is to be greatly deplored that so much indifference and wanton neglect has marked our Denominational History in the past on the subject of Sabbath School instruction.

Our past failures in this respect may be charged in part to a misapprehension of its real object and true value. The Sabbath School work is evangelical, serving to dispense light and true knowledge, it tends to prune the vine, lopping off all that is immoral and irregular in our thoughts and conduct, and inspiring the mind with what is grand and ennobling. It tends to shape the rude stone for the building. It checks the tide of Sabbath desecration, reverentially influencing the mind. It has been the means in the hands of our God, to call many poor sinners to repentance, next to the church it instrumentally fertilizes the mind and heart which shall ripen into harvest, and become fit meat for the Master's use. The uncomely ground which some have vainly endeavored to maintain, that the Sabbath School work belong to the six days, in order seemingly to screen them from their duty, and to idle away the Holy day is giving away to more sober and due consideration of its true character. It is the Lords work, the laborers in the Sabbath School department, do all for the glory of God and for the saving of the soul, it is free without money, without charge, without price. And we feel to take courage, that these prejudices which have so long embarrassed the work are giving away to a better thought, and that the Sabbath School undertaking is assuring a more promising appearance. There is seemingly a disinterestedness on the part of the parent, which amounts to nonattendance frequently, and is quite embarrassing. Less is done by pastors than we apprehend is required of them for this cause. It is the work of all, and all are directly interested and are held to a strict account. A united effort on the part of the whole would greatly accellerate the work and make a complete success. In concluding this duty we feel disposed to offer suggestions, which we think would be for good. 1st. A thoroughly enthusiastic Sabbath School Lecturer in our bounds would be of much utility. 2d. The adoption of the uniform lessons. 3d. Quarterly reviews. 4th. An annual convention of schools. 5th. A report to the association from said convention. Brethren let us all do what we can for the Sabbath School, and pray the blessings of the Most High to attend our efforts, and make the Sabbath School room a nursery to our God and Christ. All of which we most respectfully submit.

T. H. Howle, Chairman.

(D)—*Report on Obituaries.*

Your committee on obituaries submit the following report: We have received the sad intelligence of the death of Elder Thomas Grogan, who was born March 3d, A. D. 1777, united with the Baptist church at Wolf Creek, Rutherford county N. C., (time not known,) was ordained to the ministry in the year 1835, by Elders Hugh Henderson, Wm. Hannon and Isaac Lamance. He was a useful minister of the Gospel for many years. Departed this life Nov. 8th, 1874, and we hopefully trust has gone to that blissful abode to reap the reward of our Heavenly Master, for "Blessed are the dead which die in the Lord." Then let us not sorrow as for those who have no hope.

JAS. A. SHADIX, Chairman.

(E)—*Report on Temperance.*

Your committee on temperance ask leave to report as follows: Inasmuch as the evils of Intemperance, which is the immediate result of so much misery and suffering to our race, and the subject has been from time to time so ably set forth, both from the pulpit and press, and yet the evil is amongst us, amid those eloquent appeals, and men will follow its ungodly, pernicious and soul destroying practice. We find some who profess to be baptists engage in the manufactory and traffic of one of the worst evils that have befallen our race, therefore we would recommend to the churches to deal with such of their members as are guilty of such offenses, according to strict Bible discipline. We could refer you many texts of scriptue, but think it unnecessary, as we are commanded to "Search the scriptures," and as we have taken them for our rule of faith and practice, therefore our faith should be made manifest by our works, not by words alone; all of which is respectfully submitted.

A. LEVERETTE, Chairman.

(F)—*Report on Queries.*

We your committee on Queries, report no Query handed us.

J. M. BARRETT, Chairman.

(G)—*Report on Executive Business.*

We, the Executive committee submit the following report: We are not apprized of any destitutions in our bounds, and in consequence of very limited means there

has been nothing done. Respectfully submitted.
J. H. ARMSTRONG, Chairman.

(H)—*Report on Publications.*

Your committee on Publications submit the following: Whereas, our people are generally in need of religious literature, we would recommend that every member of this body read the *The Baptist*, Edited by J. R. Graves. Also *The Alabama Baptist*, and Smith's Bible Dictionary. We would also recommend that our people purchase and study a good commentary. All of which should be read in connection with the Bible. F. M. CAMPBELL, Chairman.

(I)—*Report on Family Religion.*

This is a theme about which much has been written in our association. Family is one of the prominent themes of discussion, and we feel that it should be a subject of interest in every family. The Christian Religion was once the topic of conversation among a few people and they are the poor class; but a considerable change has taken place in reference to this subject. It has been introduced into every department of society, and is made a subject of interesting conversation in churches, court houses, colleges, markets, ships, prisons, hospitals, camps and navies. It calls forth the influence of wealth, learning and talent, employs the deliberations of associations, conventions, general assemblies and parliaments, it sweetens all the enjoyments of a domestic life, stamps dignity on public acts, and lays the foundation of civil governments, it adorns the youthful character, crowns the gray head with honors, tames the savage disposition of man, builds bulwarks of salvation around unprotected innocence, warms the poet's heart and inspires the tongue of the orator, it soothes the sorrows of the bereaved, softens the bed of affliction, and points the dying Pilgrim to his endless rest. Let us consider what is religion: Cicero says, "the theme religion comes from a word which signifies to reconsider, and denotes the diligent study of whatever pertains to the worship of God." With us we feel that the term religion is used to denote that worship and homage which is due to God, considered as our Creator, Preserver, Benefactor, Redeemer, Savior, Governor and Judge. If we understand christianity and are mentally capacitated to distinguish between the christian religion and

Pagan, Mohammedan and other religions. We may have what is styled religion of the head, but if we have had an application of the atoning blood of Jesus applied to our hearts by an eye of faith and are made new creatures in Christ Jesus, made heirs of God and joint heirs with Christ, we have what is called the religion of the heart We may now consider the religion of the life and family religion, which ordinance to God's commandments. The inward witness of the spirit is good evidence of a state of grace to ourselves when we feel it. But it is no evidence to our neighbor; he looks for the fruits of conversion or the fruits of the spirit in our manner of life. And in proportion to the greatness of our profession, there must be a corresponding obedience in our lives, if converts we are expected to lead new lives, and if we have grown in grace to a reasonable statue of men and women in Christ Jesus, we are expected to adorn the doctrine of God our Savior in all things, walking in all the ordinances and commandments of the Lord blameless The religion of the life also includes supreme love to God, charity and universal good will to man, if we love God, as a natural consequence we love our neighbor, if we love God with the whole heart the consequence is we love our neighbor as ourselves, and if so we will find means to express it. James gives us a striking description of pure religion when he says, "Pure religion and undefiled before God and the Father is this," (the marks of it is these) to visit the fathertess and widows in their afflictions and to keep himself unspotted from the world." Notwithstanding family religion has been so long a permanent theme of discussion, yet the want of a more pure and refined family religion is keenly felt by a great many families, and this want is shown in almost every department of interest. We learn that Israel suffered on account of some of her prominent men not having maintained pure and untarnished religion in their families. Eli, the priest, was a godly man, but his sons were wicked; 1st Samuel, 2; 12, 17, and 22, 25; and we learn that curses were pronounced against his house because he had not traiued those sons rightly; 3, 12, 14; and no doubt the reason why Samuel, David and Israel had so much trouble, was a want of proper training in the family circle. Solomon says "train up a child in the way he should go, and when he is old he will not depart from it." And we think that fathers and mothers imbibed

with the spirit of Jesus, should think seriously of the duty that is resting upon them, (train up your children in the way they should go.) In Heaven's best boon to earth, we find this scripture command, "let your light so shine," etc., and "go teach all nations, beginning at Jerusalem," (home.) How beautifully can a father or mother let their christian influence be seen at home among their children, in the dining room, parlor, family altar, and in the entire family circle, also in the various departments of life. God has given them their dear children, and also the power to make them either a blessing or a curse to themselves. By a proper training and the sacred influence of the religion of Jesus Christ, they can be made a blessing. The family is the nursery or cradle in which is rocked every virtue and every vice which is produced among men, and if those are presided over by persons having the love of Jesus burning in their souls, beaming in their countenances and showing forth in all their actions what wonderful things will soon be accomplished for the Lord. Brethren we trust that we feel grateful unto God that we know something of the benefits of religious training, and may the good Lord enable us all to keep in remembrance the godly impressions that were made on our minds in the days of our youth.

W. O. JENKINS, Chairman.

(J)—*Report on Finance.*

We, your committee beg leave to make the following report. We find minute fund, $26 90, for Clerk fee, $5 00. Total $31 90. J. H. ABELS, Chairman.

(K)—*Treasurer's Report.*

F. M. Campbell, Treasurer, in account with Boiling Spring Association.

	Dr.
Sept.—To Domestic Missions on hand, .	$11 50.
Cash received from Finance Committee, .	$26 90.
Cash received from Finance Committee for Clerk's fee.	$ 5 00.
	$43 40.
	$31 90.
	$11 50.

Cr.

By Cash paid J. H. Fullerton, Clerk of the Association to have 300 copies of minutes printed, . $26 90
By Cash paid J. H. Fullerton for Clerk fee, . . $ 5 00.

$31 90.

Balance on hand as Domestic Mission fund, . $11 50.

F. M Campbell, Treasurer.

Ministers and their Post Offices.

ORDAINED.

Jas. D. Jordan, Delta.
W. O. Jenkins, Delta.
T. H. Howle, Delta.
Jas. A. Shadix, Delta.
H. C. Knight, Delta.
D. J. Dodd, Chulafinnee.
A. F. Allen, Oxford.
Mansel Garrette, Oxford.
J. M. Barrette, Munford.
J. G. Nall, Munford.
Wm. Odle, Chulafinnee,
J. W. Chandler, Chulafinnee.

LICENTIATES.

A. P. Hanson, Oxford.
Jer. Stephens, Delta.
P. L. Smith, Munford.
M. R. Dowdy, Delta.
F. M. Campbell, Chulafinnee.
C. C. Barrette, Munford.
E. Z. T. Davis, Oxford.
M. V. Steadham, Delta.

STATISTICS OF THE CHURCHES FOR THE YEAR 1875.

CHURCHES.	COUNTIES.	By Whom Supplied.	POST OFFICES.	Rec. by Bap.	Rec. by Let'r	Restored.	Granted Let.	Excluded.	Dead.	Total.	Sab. of meet.	Minute fund.		Clerk Fee.	
Bethlehem,	Cleburne,	A. F. Allen,	Oxford,	11	10		11	3		70	2	2	50		
Bethsaida,	"	W. O. Jenkins,	Chulafinnee,	8	11		3	2		26	4	1	50		50
Bethel,	Clay,	J. D. Jordan,	"	16	9	2	2	1	2	85	2	2	00	1	00
Christiana,	Randolph,	H. C. Knight,	Delta,		5		7	1		36	4	1	50		
Good Hope,	Clay,	J. D. Jordan,	"		1		9	1	1	43	4	2	00		
Hepsabah,	Cleburne,	J. D. Jordan,	Chulafinnee,	18	11	1	5	1		89	3	2	00		50
Hopeful,	Talladega,	J. M. Barrette,	Munford,	9		6	8	1		35	1	1	00		
Mount Olive,	Clay,	J. A. Shaddix,	Delta,				3		1	30	1				
Mount Moriah,	Clay,	J. D. Jordan,	Delta,	13	2	1	7	2	1	77	1	2	50		50
Mount Pisgah,	Cleburne,	J. W. Chandler,	Chulafinnee,	6	17					23	1	1	00		
New Harmony,	Calhoun,	H. C. Knight,	Corn Grove,	3	8		7		1	24	3	1	00		50
Pleasant Hill,	Cleburne,	W. O. Jenkins,	Chulafinnee,		6		2	1	1	36	1	1	50		
Pleasant Grove,	Clay,	H. C. Knight,	Lineville,	19	14	1	5	5		89	2	2	50		50
Pleasant Grove,	Cleburne,	A. F. Watson,	Chulafinnee,	2	11		2			33		1	50		50
Providence,	Clay,	J. M. Barrette,	Talladega,	6	1		1	3		33	3	1	25		
Ramah,	Clay,	T. H. Howle,	Delta,	9	1		2	1		49	3	2	00		50
Salt Creek,	Talladega,	J. G. Nall,	Munford,		2			6		25	3		75		50
Union,	Clay,		Delta,		4					26	2		50		
				120	103	11	74	28	7	829		27	0	5	00

Recapitulation.—Baptized 120; Rec'd by Letter 103; By Restoration 11; Granted letters 74; Excluded 28; Dead 7; Total 829; Minute Fund 27; Clerk fee 5 00.

Constitution.

ARTICLE 1.—The members who are regularly chosen by the churches in our Union shall compose the Association, but in making appointments or assigning duties to be performed, it shall be constitutional for the Association to appoint to any such duty, any ordained or licensed minister, belonging to any church in the body, though said minister be not a delegate to this body.

ART. 2.—The members so chosen shall produce letters or other evidence from their respective churches, certifying their appointment, together with the state of their churches since their last representation

ART. 3.—The members thus chosen and convened shall be called the Boiling Spring Association of Baptist churches.

ART. 4.—This Association shall sit as an advisory council, and shall have no power to "Lord it over God's heritage," nor infringe on the internal rights of the churches, but shall have power to withdraw from any church proved to be unsound in the faith or practice according to the scriptures and any church who fails to represent herself for two Associational meetings, shall be considered in disorder, it shall then be the duty of the Association to appoint two or more brethren to visit said church, ascertain the cause of the delinquency and report the same to the next Association.

ART. 5.—If one church commit an offense against another, it shall be the duty of the offended to labor with the offender for satisfaction, and if she fails of success, she shall call the aid of two or more sister churches to assist in laboring for satisfaction, and if satisfaction cannot be obtained, the aggrieved church may avail herself of the opportunity to lay the case before the Association for advice, and if a serious difficulty should arise in an individual church, which, after due labor she cannot reconcile, she shall call to her aid two or more churches of her union to assist her in her work, and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the Association, to be acted upon as above, unless a due course of proceedure shall have been previously pursued.

ART. 6.—Any church desiring admittance into this union, shall petition by letter or messengers, and if found orthodox shall be received by the Association through the moderator giving the right hand of fellowship.

ART. 7.—Every church in our Union shall be entitled to three delegates and no more.

ART 8.—Any church in our union has a right to authorize any brother whom they have jurisdiction over, to exercise in public, if in her judgment she may deem worthy; but licensing we recommend the church to call to her aid two or more sister churches or experienced members; in cases of ordination we recommend that two or more ordained ministering brethren be called to aid in the same, and a report be made to next Association.

ART 9.—This Association may correspond with any Baptist benevolent institution she may deem expedient, and shall be considered a co-worker with all missionary enterprises of the day, as far as authorized or required by the scriptures.

ART. 10.—This Association shall have power at the convening of each Association to elect her Moderator and Clerk, who shall hold their offices until the next regular election.

ART. 11.—Any amendment may be made to this plan or form of Constitution, at any time when two-thirds of the Association may deem it expedient.

ART. 12.—Any church wishing a letter of dismission, shall make application thereof by letter.

Rules of Decorum.

1st.—The Association shall be opened and closed by prayer.

2nd.—A moderator and clerk shall be chosen by the suffrages of the members present.

3rd.—The morerator shall be deemed a judge of order, and shall have the right to call to order at any time.

4th.—Any member not satisfied with his decision on any point of order, may appeal to the Association on the same day but at no other time,

5th.—But one person shall speak at a time, and he shall rise to his feet and on obtaining leave, proceed to speak not exceeding fifteen minutes at any one time, without leave of the Association.

6th —The moderator, when addressed for leave to speak, shall signify the same by naming them or otherwise

7th.—No member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection. and every motion that is made and secouded shall come under the consideratin of the Association, except it be withdrawn by him that made it.

8th.—Every case taken up by the Association shall be first decided on or withdrawn before another is offered.

9th.—When anything is taken up by the Association, after allowing time for debate, the moderator shall take the question by yeas and nays.

10th. The moderator shall pronounce the decision of the body immediately after it is decided

11th.—No person shall depart the service of the Association without leave.

12th.—The appellation of Brother shall be used in our address to each other.

13th —The names of the members may be called as often as the Association may direct.

14th.—No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speaking.

15th.—The moderator shall be entitled to the same privilege of speech as any other member, provided he appoint some other to his seat while he is speaking, but shall not vote unless the association be equally divided.

16th.—Any person breaking this decorum shall be reproved at the discretion of the association, but only on the day that breech is made.

17th.—All cases coming before the association shall be decided by a majority of the members present, except the reception of churches in our union, which shall be unanimous.

18th.—The Rules of Decorum shall be read at the opening of every session of this association

Abstract of Principles.

1st.—We believe there is only one true and living God, the Father, Son and Holy Ghost, these three in one. Isaiah 14; 21, 22. Jeremiah 10; 10. Mark 12; 32.

2n .—We believe that the scriptures of the Old and New Testament are the word of God, and the only true rule of faith and practice. 2 Timothy 3, 16; 2 Peter 1, 21; Luke 24, 27; Isaiah 11, 8; Heb. 11, 3.

3rd.—We believe in the doctrine of original sin. Rom. 5, 12; 1 Cor. 15, 22; Ps. 51, 5; Jere 17, 9; Gen. 7, 5 to 12; Rev. 3, 10, 12, 3, 23.

4TH.—We believe in man's inability to recover himself from the fallen state he is in by nature, by his own freewill and holiness. Rom. 8, 7, 8; John 5, 40; Zech. 4, 6, John 6, 44, 37, 39, 65.

5TH.—We believe in the doctrine of Election through sanctification of the spirit and belief of the truth. Eph 1, 4 to 11 inclusive, 1 Peter 1, 2; 2 Tim 1, 9, Rom 9, 11, 12, 13.

6TH.—We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ. Phil 3, 9, Rom 4, 6, 7, 8, also 10, 4, Eph 2. 8, 9, Acts 13, 38, 39, Rom 4, 25.

7TH.—We believe the saints shall persevere in grace and not finally fall away. John 10, 27, 28, 29, Heb 13, 5, Rom 6, 22, 23, Rom 8, 38, 39,

8TH.—We believe that Baptism and Lord's Supper are ordinances of Jesus Christ, and true believers are the only proper subjects, and conscientiously do believe that the true mode of Baptism is immersion. Matt 28, 18, 19, Acts 8, 12, Luke 22, 19, 20. 1 Cor 11, 23, 24, 25, 26.

9TH.—We believe in the resurrection of the dead and general judgment. Job 19, 26, 27. 1 Cor 13, 12, Acts 26, 8.

10TH.—We believe that the joys of righteous and the punishment of the wicked will be eternal. Daniel 12, 2, Matt 25 46, John 3, 36, John 5, 29.

11TH.—We believe that no minister has a right to the administration of the ordinances, only such as have been called of God and regularly baptized and approved by the church, and come under imposition of hands by a presbyter 1 Tim 4, 14, Heb 5, 4, Acts 13, 2, 3, 20, 28. 2 Cor 5, 18, 20.

12TH.—We believe that none but believers have a right to the ordinances Baptism and Lord's Supper. Acts 2, 41, 42. 1 Cor 14, 2, Mark 16, 16, Matt 28, 18, 19, 20.